

TENNESSEE FOLKLORE SOCIETY

BULLETIN

WILLIAM J. GRIFFIN, EDITOR

GEORGE PEABODY COLLEGE FOR TEACHERS
NASHVILLE, TENNESSEE

CONTENTS

Heard in the South--Words of Interest to Tennesseans	33
The Preacher's Seat	38
Proverbial Phrases in the Plays of Beaumont and Fletcher	39
Events and Comments	59

VOLUME XXIII

NUMBER 2

JUNE, 1957

Copyright, Tennessee Folklore Society,
1957

HEARD IN THE SOUTH--WORDS OF INTEREST TO TENNESSEANS*

By

Gordon R. Wood
University of Chattanooga

Words interest us for many reasons--their oddity, their special meanings or pronunciations, their occurrence in one small locality, and so on. The ones discussed in this article are presented as interesting in that they show the complexity of seaboard influences which have gone into the shaping of some speech patterns in one southern state. They are presented in illustration of the intermingling of distinct seaboard traits, an intermingling which is unsuspected by native residents. Such intermingling shows further that the interior states, whether North or South, have reshaped the language patterns which they inherited from colonial speakers.

At this point I must pause to caution the reader about certain things. The information given about Tennessee practices comes from a large number of letters which were written to me in response to a series of articles in the Nashville Tennessean Magazine in the winter of 1952-53. I asked whether the readers had heard such expressions as shivaree or poke, and then recorded the answers the readers wrote. It is quite possible that some writers were more than generous in their replies, reporting expressions more to please the author than to record fact. Even so, the collective evidence of several hundred letters should cancel out individual errors. It is on this premise that I accept the total evidence as trustworthy. Certainly it is more extensive than any other collection of evidence on Tennessee speech that I know of.

A second matter is of more serious consequence. The evidence for seaboard practices was obtained directly from speakers. Such evidence is reported in Hans Kurath's A Word Geography of the Eastern United States (Ann Arbor, 1949) and in E. B. Atwood's A Survey of Verb Forms in the Eastern United States (Ann Arbor, 1953). From these sources I have derived information that I have collated with that in my own files. But in the strictest sense the data of Kurath and Atwood cannot be compared with evidence gained from writers who discuss speakers at second hand. To consider one in terms of the other is somewhat like discussing water in terms of mercury since both are more or less fluid. Granting that the two different kinds of evidence about language are not precisely comparable, still we can make a kind of rough comparison. And so the evidence of the letters is given as a symbol of the actuality, a symbol which will have to serve until detailed observation in the field can be substituted for it.

*This paper was read at the Annual Meeting of the Tennessee Folklore Society at Chattanooga, November 10, 1956.

Finally there is the map. The size of symbols on it was determined by the type-writer used in preparing the map. For more satisfactory pictures of the distribution of these forms on the seaboard the reader should consult Atwood's Verb Forms and Kurath's Word Geography of the Eastern United States.

Now to the words chosen--poke, shivaree, tow sack, coal oil, snake doctor, fireboard, might could, and holp.

Poke is shown on the maps by an o. It was chosen chiefly because of its social standing and of its Midland position, Midland being a technical term for those words that are characteristic of the Pennsylvania settlement areas. As we trace its known distribution outside Tennessee we see that it generally follows the mountainous part south from Pennsylvania into West Virginia, Virginia, North Carolina, South Carolina, and Georgia. Here the word traced is in its general use; speakers ask that something be put in a poke instead of a sack or paper bag. It is not the use of the proverbial to buy a pig in a poke that has been mapped. Looking at its specific distribution in Tennessee, we find it in the eastern mountainous area as we might reasonably expect. But we also find it in middle and west Tennessee as well. Its social standing is not high; those who use poke naturally are often considered lacking in the city graces.

Shivaree presents quite a different problem. The word is a good example of the Northern dialect, true Yankee. And as the general map shows, it moved from northern Vermont, New Hampshire, and Maine pretty directly to the mountainous parts of western Virginia. In Tennessee it should properly be found in the eastern counties; its absence from the map there is simply an indication that it was not discussed in letters that I received from those counties. There are extensive reports of its use in middle and west Tennessee. And not only is it an instance of Northern dialect, it is also a good illustration of a new term which displaces older established terms for a widespread custom. Among the earlier names for a noisy, violent entertainment outside the home of newly-weds were horning, bull belling, skimlington, and serenade. The word shivaree, from the French charivari, entered English about 1850. In Tennessee it replaced all the other terms (assuming that they had come into the state with its first settlers) with the exception of serenade. Some of the letters seem to say that serenade is used with about the same frequency. But the wording of the letters is such that I cannot fully determine whether serenade is the local word or simply the writer's choice of a synonym. Whatever the word, it seems bound to die out as the custom of banging tin pans, blowing horns, and making racket in order to get the bride and groom to treat the crowd dies out.

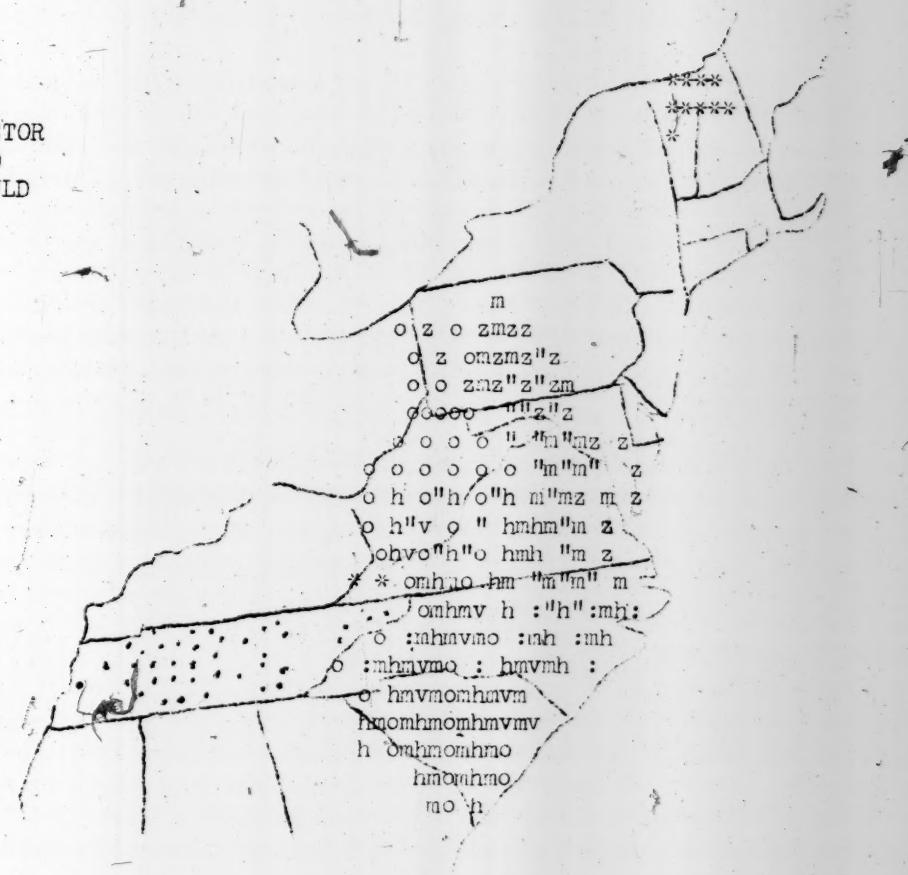
With one Midland and one Northern example, we turn next to one with its occurrence reported almost solely from one state in the political South. The word is tow sack. Its occurrences on the seaboard are so rare outside North Carolina that Kurath has called it a real tarheelism. If it has not been recorded north or south of that state, it certainly is to be found west of it. From the evidence of the letters, we conclude that it is found widely in east, middle, and west Tennessee.

SEABOARD ORIGINS OF SOME TENNESSEE WORDS AND PHRASES

35

O	POKE
*	SHIVAREE
:	TOW SACK
Z	COAL OIL
"	SNAKE DOCTOR
V	FIREBOARD
M	MIGHT COULD
H	HOLP

• AREAS IN
TENNESSEE WHERE
THE EXPRESSIONS
LISTED ABOVE
HAVE BEEN RE-
PORTED AS BEING
IN USE DURING
THIS CENTURY



POKE, SHIVAREE

SNAKE DOCTOR, FIRE BOARD

TOW SACK, COAL OIL

MIGHT COULD HELP

This chart is a part of a larger study of Tennessee speech made possible by two grants in aid -- one from the Southern Fellowships Fund; the other from the University of Chattanooga. It is a pleasure to acknowledge this help.

Gordon R. Wood

Coal oil rather than lamp oil illustrates still a different influence, that of trade and commerce. If you look carefully at the map you will see that the word moves in two directions from Pennsylvania. The first direction is toward the Atlantic coast, east of the Alleghenies and south to the Rappahanock and Cape Charles. The second direction is westward, down into the Ohio Valley. From the letters we learn that coal oil is used in middle Tennessee--the counties adjacent to Nashville being those shown on the smaller map. Its appearance there is readily explained as being the natural consequence of the trade routes leading into and out of Nashville. One thing that many informants chose to say when they discussed this term was that coal oil was a term remembered from childhood, a term that was generally used even though every one knew that kerosene was the more elegant choice.

Snake doctor occurs in the Philadelphia area and in the Virginia Piedmont. It early spread from those two locations, appearing in the Shenandoah Valley and adjacent parts of Maryland, North Carolina, and West Virginia. In Tennessee it has been reported from the Nashville area as the form preferred over devil's darning needle and snake feeder; the general expression dragon fly is bound to replace the distinctive regional words. Education, nature books, and such influences have almost driven out the other competing terms already.

The last, fireboard, has been included because of some special meanings which it may have in Tennessee. The distribution of the word is reported from the draining basin of the Kanawha River; from there it extends to the Atlantic between the Cape Fear and Pedee rivers. It is reported from counties in east and middle Tennessee. For Kurath the fireboard is the shelf over the opening of the fireplace; in some dialects it is called shelf, mantel, or mantel piece. Some of my informants appear to call a fireboard the facing--the wooden part which extends down to and along side of the brick or stone work of the fireplace. The change in meaning, if it is a change, may be of some assistance in recognizing a distinct dialect subarea based on that and similar changes.

We can now turn to the verbs holp and might could, forms which we are able to relate to their seaboard areas thanks to Atwood's recently published analysis of their distribution.

Holp, a surviving old form of the verb help, is interesting because it has lasted for such a long time and is so clearly on its way out. That is, holp is uncommon among cultured speakers but extensive among those of humble background. The northern boundary is an arc beginning in central Delaware, going a bit north of Baltimore, and curving back southward in northern Virginia; in the vicinity of Roanoke it begins extending toward the west into southern West Virginia. In the area south of that general line, holp is found in nearly every community; outside of it, according to Atwood, it does not occur at all. In Tennessee, which Atwood could not include in his analysis, instances of holp have been reported from nearly every county. Its force is so slight, however, that handbooks of correctness do not even bother to note it as an unfortunate survival. Under the influence of the -ed form of verbs, holped has come into being. One of my informants wrote that

holped is used by people from an adjacent county who came in to work on farms, and that holped aroused derision among the writer's friends. It has survived long past its time and may foreshadow the fate of such forms as sold, sang, and found.

Might could is something quite different. First, the area in which it is found is surprisingly wide. On the seaboard it occurs in South Carolina and North Carolina, in much of Virginia, Delaware, Maryland, and Pennsylvania--including the Pennsylvania Dutch area. Socially it ranges from rustic to fairly well educated speech. Opinions differ about its spread. My impression is that it is reasonably well represented among cultured speakers. Atwood, however, holds that cultured informants generally avoid the construction. It is doubtless better to accept Atwood's position since he has based his conclusion on an extensive body of fact.

In any event, might could is quite in harmony with new verb patterns which appeared in English in the eleventh century or later. We are all familiar with the clusters such as might have, might get, and might do. And we know that the last element in each of these is often the first element in other clusters such as have gone, get heard, do go. Now the speaker may make some such unconscious substitution as this: If could operates in the pattern could go, and do occupies the same position, then why can't could be substituted for do in the pattern might do. And, too, could has about the same meaning as be able. So, if might be able is possible, why not might could. All of this discussion puts the argument into too orderly and logical a form, but we are not so much interested in the form of the argument as in the pattern of similarities which makes the structure might could similar to other familiar verb structures in English. If might have established itself in the course of centuries, who is to say that might could will not establish itself?

Meantime, in Tennessee the expression is widespread. Its social standing is not clear. By that I mean that my informants have made no special comments about it. They have not recoiled from it in horror as they have from aint; nor have they chosen to fight for it as something very important, something equal in emotional value to you all. If one were to bet on a new usage, this one has many points in favor of its future acceptance as being generally proper.

From this sampling of words reported in Tennessee we gain an impression that Northern, Midland, and other usages have come together to make new patterns here. The complexity of this pattern is shown by the variety of usages found in the central part of the state. And so far as we can now determine, no one of the seaboard patterns has gained a dominant position because of its seaboard prestige or because of its association with southern antebellum glamor. Shivaree, coal oil, and holp are bound to lose out because of changing ways of life in Tennessee, and we might even add fireboard and mantel piece to the list since functional, picture windowed ranch houses have little use for a fireplace. Snake doctor and its local counterpart may last a while longer until schooling has replaced them with the "right" word, dragon fly. Poke and tow sack may flourish for a long time, largely because speakers use those expressions every day. And perhaps the structure of the future will be might could; of the forms mentioned it has perhaps the

best claim to our attention. Such a development is bound to produce controversy, the first step of which may be the reader's strong inclination to doubt the description of the word and its status given here.

The writer invites your correspondence on might could and its position in your community. If you would care to add to the information he has about the other terms, fine. But he is most concerned with might could as an approved or as a questionable current usage.

THE PREACHER'S SEAT

By

Kelsie B. Harder
Youngstown University
Youngstown, Ohio

During my youth in Ferry County, Tennessee, one of the highlights of the weekends was the Saturday night party, a get-together of boys and girls of the neighborhood, anywhere in age from nine to adults. Games and stunts, such as snipe hunting, blindman's buff, grandma's-fruit-basket-upset, who's got the thimble, and others, were played in a rather lusty, rural fashion, sometimes along with vicious, practical jokes. One trick in particular, "The Preacher's Seat," interests me here because it, apparently, has been used as a stock prank for centuries. First, I will give a literary use of the trick as it appears in Henry Fielding's Joseph Andrews, and, second, I will describe the trick as I saw it last performed.

In Chapter VII, Book III, of Joseph Andrews, Parson Adams, Fielding's naive, pedantic, appealing counterpart to Cervantes' anachronistic knight Don Quixote, is asked to read a sermon and then sit on a throne between the "king and queen." Fielding describes the throne:

...there was a great tub of water provided, on each side of which were placed two stools raised higher than the surface of the tub, and over the whole was laid a blanket; on these stools were placed the king and queen, namely, the master of the house and the captain. And now the ambassador [Parson Adams] was introduced between the poet and the doctor; who, having read his sermon, to the entertainment of all present, was led up to his place, and seated between their majesties. They immediately rose up, when the blanket, wanting its supports at either end, gave way, and soused Adams over head and ears in the water.

The paltry trick executed at the expense of Farson Adams is certainly the same prank as "The Preacher's Seat." In the trick as played in the early 1930's in Perry County, the victim was a local loud-mouthed, boastful, ebullient rowdy, who had recently moved into the neighborhood and was, to say the least, uninitiated in some of the folkways of deflating an ego. In this instance the act of ridiculing the rowdy, a man of conquest, was given over to the girls, who decided that "the preacher's seat" would be appropriate. Preparations were made. While the boy was boasting outside to the other boys, the girls placed a washtub filled with water between two straight-backed chairs and then stretched an old bedquilt across the seats and over the tub. Some of the girls thereupon stepped out on the porch and called the boaster to them and told him that he, being handsome and having many girl friends, was to select one of two girls as the prettiest girl at the party while he was seated, blindfolded, between the girls. Naturally, he was willing. The girls blindfolded him, led him in, and seated him on the quilt. The young ladies seated beside him rose. He promptly sat in the tub of water.

Fielding does not furnish a name for the trick, since obviously he was more concerned with the act than he was with the name. How the name, "The Preacher's Seat," survived or came into being cannot be documented, by me at least. But country parsons, preachers, and itinerant evangelists of any denomination have many times been the objects of ridicule and actors in ludicrous incidents. Quite possibly then, preachers originally were made the butts of this "tub of water" prank. The transfer from preachers to local smart alecs is not too difficult to understand. Also, one could moralize by saying that the punishment meted out to wise, but not wise enough, bullies was suitable.

PROVERBIAL PHRASES IN THE PLAYS OF BEAUMONT AND FLETCHER

By

Archer Taylor
University of California

The following collection of proverbial phrases complements a collection of proverbial comparisons found in the plays of Beaumont and Fletcher. The latter collection will appear in a forthcoming issue of the Journal of American Folklore. I hope to continue and complete the survey of the proverbial materials used by Beaumont and Fletcher with a collection of proverbs. These I have already excerpted and partially annotated.

Two previous studies in the proverbial materials known to Elizabethan dramatists have come to my attention: Karl Pfeffer, Das Elisabethanische Sprichwort in seiner Verwendung bei Ben Jonson (Diss., Giessen, 1933) and William Peery, "Proverbs and Proverbial Elements in the Plays of Nathan Field," Southern Folklore Quarterly, X (1946),

1-16. Richard Jente's collection of proverbs used by Shakespeare was absorbed into Morris P. Tilley, A Dictionary of the Proverbs in England in the Sixteenth and Seventeenth Centuries (Ann Arbor, 1950). Further studies of this sort, especially in the plays of Thomas Middleton and the writings of Thomas Dekker, are likely to be profitable.

My own special interest in making this collection has been to estimate roughly the extent to which proverbial phrases maintain themselves in tradition. Of the three hundred-odd phrases listed below perhaps a hundred are still in use. Perhaps a somewhat larger proportion of proverbial comparisons and perhaps a somewhat smaller proportion of proverbs have survived in tradition from Elizabethan times. It is not altogether surprising that roughly two-thirds of the Elizabethan phrases used by Beaumont and Fletcher should have disappeared from general use. Proverbial phrases are characteristically based on contemporary customs, beliefs, and ideas of all kinds and can be expected to have no long life after such materials have themselves vanished or have been altered. It is, nevertheless, difficult to understand why some proverbial phrases that are based on discarded notions have maintained themselves with tenacity and others have been lost. I can not see why references to crocodile tears and an unlicked cub should still be living tradition, when the beliefs on which they rest have long since been discarded and forgotten.

The passages quoted from the plays are cited according to act and scene and are accompanied by a reference in brackets by volume and page to the edition of the plays by A. Glover and A. R. Waller (10 v., Cambridge, Eng., 1905-1912). The titles of the plays have been slightly abbreviated. Parallels have been limited to citations from G. L. Apperson, English Proverbs and Proverbial Phrases (London, /1929 /); J. S. Farmer and W. E. Henley, Slang and Its Analogues (7 v., London, 1890-1904); the New English Dictionary; W. G. Smith and Janet Heseltine, The Oxford Dictionary of English Proverbs (2d ed., Oxford, Eng., 1948); Hyder E. Rollins, The Pepys Ballads (8 v., Cambridge, Mass., 1929-1932); Burton E. Stevenson, The Home Book of Proverbs, Maxims, and Familiar Phrases (New York, 1948); and Bartlett Jere Whiting, "Proverbs and Proverbial Sayings from Scottish Writings Before 1600. Part One. A-L," Mediaeval Studies, XI (1949), 123-205 and "... Part Two. M-Y," ibid. XIII (1951), 87-164 and Proverbs in the Earlier English Drama, Harvard Studies in Comparative Literature, 14 (Cambridge, Mass., 1938).

above board. She...cries fair play above board. Elder Brother IV iv /II 33 /.

Apperson 1; Oxford 1; NED Above-board; Stevenson 3:1; Tilley D128.

ace. I will not bate ye an ace on't. Rule a Wife IV i /III 219 / . NED Ace 3. More frequently found in the Wellerism, "Bate me an ace," quoth Bolton, for which see Apperson 28; NED Bate 6 d; Oxford 24; Stevenson 8:9; Tilley A20.

aim. By Venus, not a kiss Till our work be done; the Traitors once despatch'd To it, and we'll cry aim. False One V iv / III 370 / ; Must I cry aim To this unheard of insolencè? Fair Maid of the Inn V iii. NED Aim 3 c (citing the second reference, which is not in the Waller-Glover edition).

angel. Tongue of an Angel, and the truth of Heaven, How am I blest! Wife for a Month I i / V 7 /. Perhaps from I Cor 13:1 with tongues of men and angels. Cf. Tilley A242 There spake an angel.

apple. Not worth an apple. Little French Lawyer V i / III 448 /. Apperson 458; Stevenson 2641: 10 rotten apple.

April showers. A thousand April showres fall in my bosom. Valentinian V ii / IV 79 /.

arse. Hang not an arse. False One V iii / III 364 /. NED Arse 1 b; Oxford 275; Partridge 372.

baby. No more fool, To look gay babies in your eyes young Rowland. Womans Prize V i / VIII 79 /; Mine eyes lookt babies. Woman-Hater III i / X 97 /; Can ye look Babies, Sisters, In the young Gallants eyes...? Loyal Subject III ii / III 120 /; Look babies in your eyes, my prettie sweet one. Loyal Subject III vi / III 132 /. Apperson 21; NED Baby 3; Oxford 383; Stevenson 111: 6; Tilley B8; Whiting Scots I 143, Drama 353 (692).

bag. These are Court-admirers, and ever echo him that bears the Bag / i.e., holds the purse /. Elder Brother I ii / II 10 /.

baker's dozen. Worth a brown Baker's dozen of such Silvios. Women Pleas'd IV i / VII 281 /. Farmer and Henley I 104-105; Lean III 312; NED Baker 6; Stevenson 116: 5.

barrel. ...these Gentlemen Are as all Gentlemen of the same Barrel; I / i.e., aye /, and the self same pickle too. Chances III iii / IV 215 /. NED Barrel 4, quot. 1659.

bean. / I am / Not worth another Bean. Bonduca I ii / VI 88 /. Apperson 456; Farmer and Henley I I 151-152; NED Bean 6 a; Stevenson 128: 3; Tilley B 118; Whiting Drama 334 (392), Scots I 135.

bell, book, and candle. ...out with your Beads, Curate, The Devil's in your dish: bell, book, and Candle. Spanish Curate V ii / II 135 /. Apperson 37; NED Bell 8; Oxford 32; Stevenson 474: 4; Tilley B276; Whiting Drama 340 (489), Scots I 138.

bell-rope. I'll serve a Priest in Lent first, and eat Bell-ropes. Chances I i / IV 175 /.

betime. ...that Hostler Must rise betime that cozens him. Two Noble Kinsmen V ii / IX 366 /. Cf. Farmer and Henley III 351; Whiting Drama 333 (380) If they think to beguyle...they must aryse earlye.

bird. I heard a Bird sing / i.e., heard a secret told /. Loyal Subject IV ii / III 138 /.

Farmer and Henley III 290; Oxford 45; Stevenson 176:9; Tilley B374. Cf. Apperson 48 and the modern phrase "to sing," used of a criminal confessing to the police.

black. I have it under Black and White already. Nice Valour III i /X 169 /. Apperson 53; Farmer and Henley I 209; NED Black 15 b; Oxford 47; Pfeffer 109 (161); Stevenson 194: 1; Tilley B439.

blood, 1. I have reason, but in cold blood tell me, Had we not one Father? Fair Maid of the Inn I i /IX 146 /. NED Blood 5; Stevenson 202: 8.
2. My Blood is up, I cannot now forbear. Faith ful Shepherdess III i /II 402 /. NED Blood 5, quot. 1879. Dictionaries of proverbs cite only "Welsh blood"; see Oxford 702; Stevenson 203:6; Tilley B462.

Bloody Bones, a proverbial bugbear. Are you Millains Generall, that great bugbear bloody-bones, at whose name all women, from the Lady to the Laundress, shake like a cold fit? Woman-Hater III ii /X 101 /; Thou wilt be such a pastime, and whoot at thee, And call thee Bloody-Bones, and Spade, and Spit-fire, and Gaffer Mad-man; and go by Jeronimo, And will with a wisp, and come aloft, and crack rope, And old Saint Dennis with the dudgeon Codpiss! And twenty such names. Captain III vi /V 280 /; ...but now I look like bloody Bone, and raw head, to fright Children. Prophetess IV v /V 372 /. See "Raw head" below and Archer Taylor, "Raw Head and Bloody Bones," Journal of American Folklore, LXIX (1956), 114, 175. A supplementary note by another hand is in preparation.

blow over. I doubt not but to see all this blown over. M. Thomas IV ix /IV 158 /. Ordinarily, at least in modern use, the active voice is preferred. Apperson 690 Let this wind over-blow; NED Blow 12 c.

bo-peep. Now must I play at Bo-peep. Elder Brother IV iv /II 44 /; And I, like a tale fellow, play at bo-peep With her pleasure? Take heed of bo-peep with your pate. Loyal Subject IV iv /III 146 /; My Masters bo-peep with me. Chances II /IV 197 /. NED Bo-peep; Tilley B540; Whiting Drama 358 (778).

bow-hand. You are as far o' th' bow-hand now. Chances I viii /IV 185 /; Thou wilt lose a pretty maidenhead, my rogue, Or I am much o' th' bow hand /i.e., in error /. Noble Gentlemen IV i /VIII 214 /. NED Bow-hand 1; Tilley B567.

bread. Thou art a fool, thou criest for eating white bread. Loyal Subject III ii /III 121 /.

breeches. /Claudia /. Pray what might cost those Breeches? /Chilax /. Would you wear 'em? Madam ye have a witty woman. Valentinian II iv /IV 27 /; You must not...talk i' th' house as though you wore the breeches. Rule a Wife II i /III 186 /; Hiding his breeches, out of fear her Ghost Should walk, and wear 'em yet. Womans Prize I i /VIII 3 /; Come Lop /e/z, let us give our wives the breeches too, For they will have 'em. Women Pleas'd V iii /VII 310 /; I let my

drawers fall, ... Which signifies... my Wife shall wear the breeches. Noble Gentlemen II i /VIII 199 /; A Health for all this day To the woman that bears the sway And wears the breeches. Womans Prize I vi /VIII 35 /; Why then let's all wear breeches. Livia is speaking. 7 Womans Prize I ii /VIII 10 /; You have won the breeches, Madam. Little French Lawyer III i /III 407 /. Apperson 66; Farmer and Henley I 322-323; NED Breech 2; Oxford 697; Rollins Pepys IV 70 (8); Stevenson 2506:4; Tilley B645; Notes and Queries 2d Ser. I 283, 343, 9th Ser., I 403.

bud. My honor blasted in the bud. Queen of Corinth V iii /VI 70 /; Yet I can frown and nip a passion, Even in the Bud. Woman-Hater III i /X 96-97 /. Apperson 446; NED Bud 4; Tilley B702. Cf. Oxford 453; Rollins Pepys VII 2463 (3) cropped in the bud.

button. My breech makes buttons. Bonduca II iii /VI 103 /. Apperson 66; Farmer and Henley I 400; NED Button 10; Oxford 63; Partridge 116; Stevenson 789:3; Whiting Drama 354 (705).

cake. ...if she stay shouldring here, she may haps go home with a cake in her belly /i.e., pregnant, esp. with an illegitimate child/. King and No King II /I 173 /.

cap. He looks on's legs, sure he will cut a caper. Humorous Lieutenant IV v /II 350 /. NED Caper (b); Stevenson 284:2. The modern idiom usually employs the plural.

card of five. Fatch'd over wi th a Card of five. Chances I vi /IV 182 /. Cf. Apperson 476; NED Card 2 a; Oxford 481; Stevenson 285:2; Tilley C75 To outface with a card of ten.

cards. ...and she sits i'th' chimnie, Which is but three tiles rais'd like a house of cards. Rule a Wife III i /III 197 /. NED Card 1 b; Stevenson 1191:6.

care. Good Sir have a care. Scornful Lady II i /I 256 /. Cf. NED Care 3 c; Tilley C86.

castle. Talk of your lands and Castles in the air. Bloody Brother IV ii /IV 294 /. Apperson 84-85; NED Castle 11; Oxford 82; Pfeffer 111 (167); Stevenson 292:10-293:4; Tilley C126; Whiting Scots I 147.

cat. 1. I'll rather trust A Cat with sweet milk. Chances III i /IV 211 /. Cf. Tilley C167.
2. If thou scap's thou has Cats luck. Knight of Malta IV iii /VII 147 /.

chase.. Do you know Elyzium? a tale he talks the Wild-goose chase of. Mad Lover II i /III 21 /. Apperson 686; Oxford 709; Stevenson 323:10; Tilley W390.

chicken. By to morrow this time thy Maiden-head Shall not be worth a Chicken, If it were knockt at an out-cry. Maid in the Mill V i /VII 61 /. Cf. Stevenson 2691: 11 hen.

claw. And how he has pull'd his Claws in! Loyal Subject I iii / III 87 7.

cloud. Clothes 7dropt out o' th' clouds! Wit without Money III i / II 180 7.

Although "to drop out of the sky" is recorded in modern use, this phrase (which is quite familiar to me) does not appear to be recorded and some assure me that it is a German, not an English idiom.

coals of fire. Would ye heap Coals upon his head has wrong'd ye...? Loyal Subject II v / III 114 7. Prov. 25:22; Rom. 12:20. NED Coal 11; Oxford 99; Stevenson 372:2; Tilley C468.

cockles. And let a man of War, an Argosie hull and cry cockles. Philaster V i / I 138 7. Cf. Farmer and Henley II 142, signifying "to be hanged."

coin. ...it shall go hard, friends, But he shall find his own coin. Bonduca V ii / VI 149 7. Apperson 487; NED Coin 7 b; Oxford 491; Stevenson 1763:2; Tilley C507.

colt's tooth. If he should love her now, as he hath a Colts tooth yet, what says your learning...to that? Elder Brother II iii / II 19 7. Apperson 107-108; Farmer and Henley II 158; Oxford 102-103; Stevenson 2351:1; Tilley C525; B. J. Whiting Mediaeval Studies in Honor of J. D. M. Ford (Cambridge, Mass., 1948), pp. 321-331; Notes and Queries 5th Ser. VIII (1877) 348, 417, 478.

comfort. As I live, you have my pity, but this is cold comfort. Lovers Progress I i / V 75 7. NED Cold 10; Oxford 102; Stevenson 381: 7; Tilley C542.

crab. I know Crabs from Verjuyce, I have tryed both. Wit at Several Weapons V i / IX 138 7. Cf. Tilley D 473.

cripple. Come, come, this is not wise, nor provident To halt before a Cripple. Captain I ii / V 234 7. Apperson 280; Oxford 272; Stevenson 455:1; Tilley H60.

/crocodile tears 7. No, I will sooner trust a Crocodile When he sheds tears, for he ills suddenly. Captain III iv / V 275 7; This Crocodile mourns thus cunningly. A Wife IV i / V 39 7. NED Crocodile 2, 5; Oxford 118; Stevenson 2288:8; cf. Tilley C831; Whiting Scots I 154.

/unlicked cub 7. That unlickt lumpe of mine. Thierry I i / X 5 7. NED Cub 3. An allusion to the belief that bear cubs were born in lumps that the mother licked into shape (a phrase still in use, but "lick" is now often taken to mean "to beat").

cud. See how the foul familiar chewes the Cud. Scornful Lady II i / I 245 7. Apperson 94; NED Chew 4 b; Oxford 91; Stevenson 468:15; Tilley C896.

curse. See Fiend.

cut. 1. ...for they /scriveners/ are all of a cut, and six of 'em in a hand. King and No King III /I 189/. Cf. NED Cut 16 b.
 2. And for a Jigg, come cut and long tail to him. Two Noble Kinsmen V ii /IX 365/. Lean III 314-315, citing an explanation involving a reference to dogs with long and short tails and another quite improbable explanation; Tilley C398.

Devil. 1. Now I could eat The Devil in his own broth, I am so tortur'd. Chances IV i /IV 224/. Cf. Tilley D 291.
 2. ...the devil a bit h'as got since he came in yet. Loves Pilgrimage I i /IV 224/. NED Devil 21.
 3. O brave, brave Geta, He plays the Devil now. Prophetess IV v /V 373/. NED Devil 22 k; Oxford 505; Stevenson 565:1; Tilley D 300-D302.
 4. The Devil rides I think. Wit at Several Weapons I /IX 72/. Tilley D 263. See also Fiend.
 5. And they drive as the Devil were in the wheels. Custom of the Country IV i /I 362/.

disgrace. Why would you have me Sit down with a disgrace...? Little French Lawyer I i /III 374/.

distance. He knows his distance. Rule a Wife III i /III 193/; Yes and I warrant you he knows his distance. Mad Lover I i /III 5/. NED Distance 8 b; Stevenson 591:5.

dormouse. ...drag out your dormise, And stow 'em somewhere, where they may sleep handsomly. Bonduca II iv /VI 110/. NED Dormouse 2; Svartengren 169; Tilley D568.

double. Methinks 'T were good to fight double, or quits. King and No King III /I 183/. NED Double 4.

dream. As if a dream had vanish'd, so h'as lost me. Prophetess III i /V 347/. Stevenson 624:9 (as short-lived as a dream); Whiting Scots I 161.

drunk. See gilded, Limbo patrum, mellow.

duck. Play at duck and drake with my mony. Chances IV ii /IV 226/. Apperson 169; Farmer and Henley III 337-338; Oxford 161; Stevenson 644:14; Tilley D632; Notes and Queries 12th Ser., VII 229.

Duke Humphrey. A Duke Humphrey spark Had rather lose his dinner than his jest. Wit at Several Weapons I i /IX 70-71/. Apperson 153; Farmer and Henley II 287-288; NED Dine 1 n, o, p; Oxford 145-146; Stevenson 578:11; Tilley D 637; Rollins Pepys II 185.

Dunce Hollingshead. ...a dull old tedious Ass; th'art ten times worse, and of less credit than Dunce Hollingshead the Englishman, that writes of Shows and Sheriffs. Elder Brother II /II 14/.

ear. 1. You shall have any thing, and instantly E'er you can lick your ears. Loves Pilgrimage II iv /VI 271/. Cf. Apperson 85-86 cat; Stevenson 298-299:9; Tilley C133; Whiting Drama 350 (635).
 2. The people now dissect him now he's gone, Makes my ears burn. Four Plays (Love) /X 321/. Apperson 173; Stevenson 651:12; Tilley E14.
 3. How like an Ass my friend goes? She has pull'd his ears down. Spanish Curate IV vii /II 125/. Cf. Apperson 282 hang one's ears'; Stoett 1707; Tilley E22. Compare the modern "to get one's ears slapped back" (Stevenson 653:7).
 4. But you must set us together by the ears with I know not who too? Women Pleas'd IV i /VII 282/. NED Ear 1 d; Oxford 576; Pfeffer 116 (188); Tilley E23; Whiting Drama 343 (518), Scots I 162.
 5. She's up to th' ears in Law. Night-Walker IV i /VII 355/. NED Ear 1 c; Oxford 684; Stevenson 654.

edge. I ask you mercy, Sir, you have ta'ne my edge off. Scornful Lady V i /I 285/; ... or I'll clap a spell upon't, shall take your edge off with a very vengeance. Coxcomb II i /VIII 330/. Farmer and Henley III 354; NED Edge 2 a (to dull, blunt the edge of).

eel. ...there is no more keep in 'em Than hold upon an Eeles tail. Chances III iii /IV 215/. Apperson 179; NED Eel 1 c; Oxford 298; Stevenson 669:6; Tilley E61.

egg. What can he do, he cannot suck an egg off. Women Pleas'd III ii /VII 268/. Cf. NED Egg 4 Teach your grandmother to suck eggs.

end. 1. Must I still hold him at the staves end? Wild-Goose Chase V iii /IV 382/. Apperson 599; Stevenson 2205:2; Tilley S 807.
 2. Now your Counsels, For I am at my wits end. Mad Lover IV i /III 55/. I am at my small wits ends. M. Thomas I ii /IV 161/. Apperson 699; Oxford 721; Pfeffer 151 (316); Stevenson 2546:11; Tilley W575.

Erra Pater. ...few Princes fare like him; he breaks his fast with Aristotle, dines with Tully...and (after six hours confluence with the stars) sleeps with old Erra Pater. Elder Brother I ii /II 5/.

errand. No sir, I intend to send you of a sleeveless errand. Fair Maid of the Inn IV i /IX 200/. Apperson 578; NED Sleeveless; Oxford 597; Pfeffer 140 (279); Stevenson 2138:11; Tilley E180; Whiting Drama 364 (583) sleeules aunswer; Notes and Queries 1st Ser. I 439, V 473, XII 48, 520; 7th Ser. III 6, 74, 391, IV 38; 11th Ser. V 445, VI 16, 73.

Ethiop. Alas, you wash an Ethiop. False One I ii /III 313/. NED Ethiop (A); Stevenson 1672:11; Tilley E186.

eye. 1. ... come, you are not empty, Put out mine eye with twelve-pence. Mad Lover V i / III 67 /.
 2. ...but a man may see with half an eye through all her forced behavior. Wit without Money III i / II 176 /; ...for the world so reports... And half an eye may see. Wit without Money V i / II 204 /. Apperson 279; NED Eye 3 b; Stevenson 732: 4.

falconer. / We are / Not far from the house, I hear by th' Owls, There are many of your Welsh falkoners about it. Lovers Progress III i / V 104 /.

f---. Ere a man could f--- twice. Beggars Bush III i / II 236 /.

fast. I'll teach him a new Dance, for playing fast and loose with such a Lady. Custom of the Country III iii / I 341 /; ...he is too nimble, And plays at fast and loose too learnedly For a plain-meaning Woman. Wild-Goose Chase III i / IV 348 /.
 Apperson 500; Farmer and Henley III 376; Oxford 504; Partridge 267; Pfeffer 117-118 (193); Stevenson 1807:7; Tilley P401; Whiting Scots I 166 lowis or fast.

fat. Fat, high, and kicking. Women Pleas'd III ii / VII 267 /. Cf. the modern "high, wide, and handsome."

fate. Her fate is in your hands. Custom of the Country V i / I 371 /. Cf. Stevenson 766: 12 in the hands of fate.

feather. 1. Thou shalt hav't boy, and fly in Feather. Scornful Lady II i / I 249 /. Stevenson 791:4. Cf. the modern "in fine, good, high feather" (Farmer and Henley III 379-380; NED Feather 2 b).
 2. I must have you dub'd, for under that I will not stoop a feather. Scornful Lady II i / I 253 /. Cf. NED Feather 10 b.
 3. It / courage / might have been struck from me with a Feather. Maid in the Mill II ii / VII 26 /. Cf. the modern "to knock (be knocked) down with a feather" (Oxford 342-343; Stevenson 791:3).

February. The one and thirtieth of Februarie let this be ta'ne. Loyal Subject III v / III 130 /. Cf. Oxford 197; Archer Taylor "Locutions for 'Never'" Romance Philology II (1948-1949) 125-126.

fiend. A Sedgley curse light on him, which is, Pedro; The Fiend ride through him, booted, and spurr'd, with a Sythe at's back. Womans Prize V ii / VIII 85 /. Tilley D264. See Devil.

finger. She'll slip thorow your fingers like an Eel else. Prophetess III ii / V 354 /. NED Finger 3 d; Tilley F242.

fire. 1. ...it could No more be hid in him, than fire in flax. Two Noble Kinsmen V iii /IX 371 7. Cf. NED Fire 1 h.
 2. ...for he is fire and flax. Elder Brother I ii /II 11 7. Ye do but fling flax on my fire. M. Thomas IV ii /IV 142 7. Apperson 213; Oxford 202 fire and tow; Rollins Pepys II 118 (6); Stevenson 807:6; Tilley F268.

fish. Can the fish live out of water? Lovers Progress II i /V 94 7. Apperson 216; NED Fish 1 b; Oxford 206-207; Stevenson 821:2, 5; Taylor Comparisons 41.

flea. Faith Sir, he went away with a flea in's ear. Loves Cure III iii /VII 199 7.
 Apperson 219; Farmer and Henley III 350; NED Flea 4; Oxford 209; Rollins Pepys IV 185 (9); Stevenson 831:1; Tilley F354; Whiting Drama 345 (558); Notes and Queries 1st Ser. IX 322; 7th Ser. II 265, 332; 9th Ser. XII 67, 138, 196; 10 Ser. I 34.

flint. See Heart.

fool. You'l find y' have plai'd the fool else. Bloody Brother II iii /IV 270 7, NED Fool 2 b.

forge. Why should he shake at sounds, that lives in ~~a~~ smiths forge? Chances V ii /IV 234 7.

fox. For who that had but reason to distinguish The light from darkness, wine from water, hunger from full satiety, and Fox from Fern-bush That would have married thee? Womans Prize IV iv /VIII 73 7. Apperson 233; Oxford 223; Stevenson 880:3; Tilley F630. Cf. Apperson 266 goose, 286 hare; Stevenson 1009:13 goose.

frame. Why, who hath been with you Sir, That you talk thus out of frame. Noble Gentleman II i /VIII 188 7.

friend. What's a hanging among friends. Women Pleas'd I iii /VII 246 7.

fry. You have fried me soundly /i.e., got me drunk 7. Wit without Money V i /II 198 7.

gall. Oh, I would rail...Till I have emptied all my gall. Captain III iv /V 278-279 7.

gild over. Is she not drunk too? A little gilded o're Sir. Chances IV iii /IV 230 7.
 NED Gild 7.

good. A worshipful ropes end /i.e., hanging 7 is too good for him. Night Walker III /VII 346 7.

goose. You have caught a Goose /i.e., failed in an enterprise 7. Island Princess II i /VIII 120 7.

grass. Away good Sampson, You go to grass /i.e., will be killed / else instantly. Little French Lawyer IV i /III 435 /. The Sturdy Steed, now goes to grass, and up they hang his saddle. Knight of the Burning Pestle IV vi /VI 221 /. Cf. Farmer and Henley III 196; NED Grass 5.

grazier. ...she feares not the crack of a Pistol, she dares say Stand to a Grazier. Wit at Several Weapons I i /IX 81 /.

fumus. See Smoke.

grind. A rank bawd by this hand too, She grinds o' both sides. Mad Lover III i /III 45 /. Cf. the modern "to work both sides of the street."

groat. And that's not worth a groat. Wit at Several Weapons I i /IX 71 /. Apperson 457; Oxford 268; Rollins Pepys IV 129 (4); Stevenson 2643:2; Tilley G548. Cf. NED Groat 1 c.

ground. You shall see the Gentlemen stand their ground, and not Court us. Philaster I /I 77 /. NED Ground 13 b; Tilley G467.

haddock. 1. Well fool, you leapt a Haddocke when you left him /i.e., made a mistake /. Scornful Lady IV i /I 272 /. Oxford 357.

2. ...and if I had another elder Brother, and say it were his chance to feed Haddocks /i.e., his lot to be drowned /. Scornful Lady II i /I 251 /. The modern "to feed the fishes" has a quite different meaning.

hair. I know my Advocate to a hair. Spanish Curate IV ii /II 113 /; ...though you dare not fight your self, or fright a foolish Officer, young Eustace can do it to a hair. Elder Brother V ii /II 58 /. Farmer and Henley III 246; NED Hair 8 c; Stevenson 1053:7; Tilley H26.

hanged, if..., I'll be. He shall be hang'd first. Elder Brother II i /II 15; "I am no Broker." "I'le be hanged then." Valentinian II ii /IV 21 /; Never wonder, if it be not he, straight hang me. M. Thomas IV vi /IV 155 /. NED Hang 3 c.

hare. And do not cross me like a Hare thus, 'tis as ominous. Wild-Goose Chase IV i /IV 361 /.

harp. If there be two such more in this Kingdom, and near the Court, we may even hang up our Harps. Philaster II i /I 93 /. Ps. 137:1, 2. Oxford 275; Stevenson 1079:1; Tilley H174.

hatching. Something is a hatching. A Wife IV i /V 39 /. Cf. NED Hatch 6 b; Oxford 426; Tilley M996 Mischief is hatching.

hay. If ye catch me then, Fighting again I'le eat hay with a horse. Humorous Lieutenant II ii /II 300 /.

head. 1. Y'are over head and ears. Wit at Several Weapons I i /IX 72 /. Apperson 477-478; Farmer and Henley III 287; NED Head 39 b; Oxford 481; Stevenson 1093:8; Tilley H268. Ordinarily used, as here, in reference to debt or other difficulty.
2. I'le beat thee from head to toe. M. Thomas IV ii /IV 145 /. Pfeffer 124-125 (219).

heart. 1. Thou hast a heart of flint. Laws of Candy V i /III 291 /. NED Flint 1 b; Tilley H311.
2. Go to, my heart is not stone; I am not marble. Four Plays (Honour) /X 301 /. Stevenson 1115:6; Tilley H 311; Whiting Scots II 187.

hilt. 1. But his back's loose i' th' hilts. Women Pleas'd III ii /VII 268 /. NED Hilt 3. Cf. Farmer and Henley III 315.
2. She is loose i' th' hilts by heaven /i.e., is unchaste /. Chances II iii /IV 207 /. Apperson 381-382; NED Hilt 3; Oxford 385; Stevenson 174:13; Tilley H472.

hip. Nay now I know I have him on the hip. Noble Gentleman II i /VIII 196 /. He had got me o' th' hip once. Bonduca V ii /VI 149 /. Apperson 474; Farmer and Henley III 316; NED Hip 2 b; Oxford 296; Stevenson 1142:11; Tilley H474; Whiting Drama 349 (624), Scots I 189.

hog. You have brought your hogs to a fine market. Bonduca V ii /VI 151 /. Farmer and Henley III 328; Oxford 297-298; Pfeffer 129 (237); Stevenson 1148:11; Tilley H503.

hook. By hook or crook here, such a song I'll sing her. Women Pleas'd I iii /VII 245 /. Apperson 308-309; Farmer and Henley III 343; NED Hook 14; Oxford 303; Stevenson 1165:11; Tilley H588; Whiting Drama 349 (631), Scots I 190; Notes and Queries 1st Ser. I 168, 205, 222, 237, 281, 405, II 78, 204, III 116, 212; 2nd Ser. I 522; 4th Ser. VIII 64, 133, 196, 464, IX 77; 8th Ser. I 185; 10th Ser. III 409; 11th Ser. XI 66, 215; 12th Ser. XII 473; 13th Ser. I 15, 60.

hoot. I would give the Boys leave to whoot me out o' th' Parish. Rule a Wife I i /III 171 /. Cf. NED Hoot 2.

ice. 1. I have broke the Ice Boyes. Island Princess II i /VIII 110 /; Let's break the Ice for one, the rest will drink too. Wild-Goose Chase V i /IV 376 /. Apperson 65; NED Ice 2 b; Oxford 62; Pfeffer 126 (227); Stevenson 1211:9; Tilley 13.
2. And now, when you dare fight, We are on even Ice again. Little French Lawyer /III 422 /.

in. ...sure he has encountered Some light o' love or other, and there means To play at in and in for this night. Chances I iv /IV 181 /. Farmer and Henley IV 5.

jack. If you were not resolved to play the Jacks, What need you study for new subjects.
Knight of the Burning Pestle, Prologue /VI 161/. Cf. Apperson 501; Farmer and Henley IV 23; NED Jack 2 b; Oxford 324; Tilley J8.

Jack-a-Lent. Come, I'll lead you in by your Jack a lent hair. Coxcomb II i /VIII 336/.
Apperson 329; NED Jack-a-Lent; Oxford 322; Stevenson 1262:1; Tilley J9.

joint. I'le pay you, And every thing shall be in joyst again. Wit without Money V i /II 207/. This phrase is of rare occurrence, but "out of joint" is often found (see NED Joint 2 a; Tilley J75).

kidney. I've anger'd him to the kidneys. Nice Valour IV i /X 180/.

knot. And in the acquisition of her favours, Hazard the cutting of that Gordian knot.
Lovers Progress I i /V 82/. NED Gordian 1 c; Oxford 260; Stevenson 1318:11; Tilley G375.

leaf. As a Testimony, I'le burn my book, and turn a new leaf over. Wild-Goose Chase V vi /IV 389/. Apperson 652; NED Leaf 7 b; Oxford 676; Stevenson 1374:1; Tilley L146.

lean. So lean in one fortnight, thou mayst be drawn by the ears through the hoop of /a/ firkin. Fair Maid of the Inn V i /IX 219/. Cf. the modern "drawn through a knothole."

leg. 1. If her foot slip, and down fall she, And break her leg 'bove the knee. Loyal Subject III v /III 130/; She was first a Ladies Chamber-maid, there slip'd And broke her leg above the knee. Wild-Goose Chase IV i /IV 365/. Farmer and Henley IV 175; Partridge 476; Stevenson 124:7; Tilley L187. The phrase means "to become pregnant," especially with an illegitimate child.
2. I'll fight with thee at this hug, to the last leg I have to stand. Maid in the Mill IV ii /VII 57/. The parallels concern chiefly the phrase "to be (go) on one's last legs"; see Apperson 350-351; Farmer and Henley IV 176; NED Leg 2 d; Tilley L193.

light. And yet I must confess she stood in our lights. Loyal Subject V ii /III 157/. Apperson 599-600; NED Light 1 g; Oxford 618; Pfeffer 128 (234); Stevenson 1421:10; Tilley L276; Whiting Scots I 200 sit.

Limbo patrum, In. All the rest, Except the Captain, are in Limbo patrum, Where they lye sod in sack. Captain IV ii /V 283/.

liver. See white-livered.

louse. ...they /punctilios/ are not worth a lowse. Four Plays (Honour) /X 300/. Apperson 458; Farmer and Henley IV 240; NED Louse 1 b; Oxford 78 care not three skips of a louse; Stevenson 2645:5; Tilley L472; Whiting Drama 353 (693).

maggot. Have you not Maggots in your brains? Women Pleas'd III iv /VII 276 ✓ Apperson 390; Stevenson 1500:6; Tilley M6. Cf. NED Maggot 2; Oxford 396 When the maggot bites.

March. He is March mad. Noble Gentleman I i /VIII 181 ✓; Keep him dark. He will run March mad else. Mad Lover I i /III 6 ✓. NED March 2 b.

mare's nest. What Mares nest hast thou found? Bonduca V ii /VI 147 ✓. Apperson 402; Farmer and Henley IV 281; NED Mare's nest; Oxford 408; Stevenson 1527:3; Tilley M658; Notes and Queries 3d Ser. IX 196; 4th Ser. VIII 44; 7th Ser. III 380, 480, V 173; 13th Ser. I 194.

mash. ...think but what she is, O I doubt mainly, I shall be i' th' mash too. Captain III iv /V 274 ✓.

mast. I do believe thee, For thou hast such a Master for that chase, That till he spend his main Mast /etc. ✓. Chances II ii /IV 197 ✓.

matter. Do not mince the matter. Captain II ii /V 257 ✓. Oxford 425; Stevenson 1578:1; Tilley M755.

maw. I have no maw to marriage. M. Thomas V ii /IV 162 ✓; when I have no fancie, No maw to th' matter. Wild-Goose Chase II i /IV 332 ✓. NED Maw 4. Cf. the modern "to have no stomach for..."; see Stevenson 800:2.

May game. I would not live to see men make a may-game Of him I have made a Master. Mad Lover I i /III 13 ✓. NED May-game 3. Cf. Stevenson 2202:1 To make sport of.

meat. Peace Nurse, Farewel, and cry not rost meat. Little French Lawyer V i /III 451 ✓ Cannot you fare well, but you must cry roast-meat? Scoopful Lady V i /I 297 ✓; not content to fare well But you must roar out roast-meat. M. Thomas III i /IV 133 ✓. Apperson 533-534; Farmer and Henley VI 39-40; NED Roast meat 2 b; Oxford 121; Patridge 701; Stevenson 1553:3; Tilley M849; Notes and Queries 3d Ser. XI 378, 463.

mellow. ...this honest Weaver being a little mellow in his Ale. Coxcomb V i /VIII 365 ✓. Farmer and Henley IV 299; NEB Mellow 6; Stevenson 638:3.

mile. I would go a mile in slippers /to see him cry. ✓. Captain IV iii /V 292 ✓. Cf. Tilley M 927; the modern "I'd go a mile for one /a Camel cigarette." ✓

nail. 1. ...thou hast hit the nail on the head. Love's Cure II i /VII 180 ✓. Apperson 435; Oxford 296; Stevenson 1649:10; Tilley N16; Pfeffer 133 (253); Whiting Drama 349 (625), Scots II 102.

2. What Legacie would ye bequeath me now, (And pay it on the nail?) to fly my fury? Spanish Curate V ii /II 136 /. Apperson 435; Farmer and Henley III 286; NED Nail 7 a; Oxford 441; Pfeffer 133 (253); Stevenson 1649:9; Tilley N18.

neck. ...if I lov'd you not, I would laugh at you, and see you run your neck into the noose, and cry a Woodcock. Cupids Revenge IV i /IX 269 /; go, like a Wood-cock, And thrust your neck i' th' noose. Loyal Subject IV iv /III 147 /. Cf. Pfeffer 134 (255); Tilley N69.

nest. ...before I'le want to come to her, I mean to go seek birds nests. Scornful Lady V i /I 286 /.

nick. Take a thousand, I will not keep it, nor thou shalt not have it, because thou camest i' th' nick. Wit without Money V i /II 200 /; ...he watched occasion, and found it i' th' nick. Wit without Money III /II 176 /; Now I take him in the nick. Elder Brother /II 44 /; By th' mass, it came i' th' nick. Knight of Malta II i /VI 95 /; There's a dainty mad woman Mr. comes i' th' Nick. Two Noble Kinsmen III v /IX 334 /. Apperson 327; Farmer and Henley V 36; NED Nick 9; Oxford 452; Rollins Pepys IV 128 (1) i' th' e / nick of time, V 272 (12); Stevenson 2320:10; Tilley N160.

nose. 1. How nastily, indeed, how beastly all I did became me! How I forgot to blow my nose! Bonduca V ii /V 148 /. Cf. the modern injunction, "Keep your nose clean!" signifying "Avoid doing the wrong thing." 2. May not a good face Lead a man about by th' nose? Maid in the Mill II ii /VII 19 /. Apperson 355; Oxford 356; Pfeffer 134 (256); Rollins Pepys III 105 (5); Stevenson 1695:3; Tilley N233. 3. And thou thinkst, because thou canst write and read, Our noses must be under thee. Chances III i /IV 209 /.

nut. ...but they are needful mischiefs, And such are Nuts to me; and I must do 'em. Mad Lover V i /III 65 /. Apperson 460; Farmer and Henley V 78-79; NED Nut 5; Stevenson 1703:13; Tilley N363.

Nutshell. And when he has gotten that /my knowledge /, he may put it in a Nut shell. Spanish Curate II i /II 78 /. Farmer and Henley V 80; NED Nutshell 4; Stevenson 1704:11, 12.

oar. This 'tis, Sir, to teach ye to be too busie, ...To have a stirring Oare in all mens actions. Spanish Curate IV v /II 122 /. Cf. Apperson 461; Farmer and Henley V 83; NED Oar 5; Oxford 467; Stevenson 1706:5; Tilley 04; Whiting Drama 356 (738).

oats. Is wild Oats yet come over? Yes, with me, Sir. M. Thomas I i /IV 97/. "Wild Oats," a name for Francis, is an allusion to the phrase "to sow one's wild oats," for which see Apperson 686-687; Farmer and Henley V 83-84; NED Oat 4; Oxford 709; Stevenson 1708:2; Tilley O6; Whiting Drama 364 (865); Notes and Queries 1st Ser. V 227, 300.

odd. Let her take her own course, 'Heaven, Whether it be odd, or even. Filgrim V i /V 226/. Whiting Drama 343 (530), Scots II 106.

Oliver. ...but now he's turn'd an Oliver and a Rowland, nay, the whole dozen of Peers are bound up in him. Elder Brother V i /II 54/. This probably refers to the traditional bravery of Oliver and Roland and does not involve a reminiscence of the phrase "to give him a Roland for an Oliver," for which see Apperson 536-537; Stevenson 2003:3.

owl. I /aye/; Could not you be content to be an Owl in such an ivie-bush? Four Plays (Honour) /X 292/. Apperson 479; Farmer and Henley V 118; Oxford 482; Stevenson 1732:9; Tilley O96; Notes and Queries 9th Ser. VIII 16, 116, IX 157.

parsley. In tough Welsh Parsly, which, in our vulgar Tongue, is strong Hempen Halters. Elder Brother I ii /II 11/. Farmer and Henley VII 314-315; Oxford 702; Stevenson 1068:2; Tilley W273.

Peccavi. I have a trick in my head shall... make him sing Peccavi. Knight of the Burning Pestle IV i /VI 210/. Farmer and Henley V 155; NED Peccavi; Stevenson 1769:6; Tilley P170; Whiting Drama 363 (846), Scots II 109.

penny. 1. No, nor care I two-pence. Coxcomb V i /VIII 364/.
2.a maid not worth a penny. Wit without Money II i /II 158/. Stevenson 2643:2. Cf. NED Penny 5; Stevenson 2641:10 halfpenye, 2642:1 plack, 2641:3 doit.

pickle. What a cold pickle (And that none of the sweetest do I find) My poor self in! Lovers Progress IV i /V 127/. Farmer and Henley V 188; NED Pickle 4; Stevenson 1789:6; Tilley P276 (ill, piteous, proper, sweet, worse, worser, sad pickle); Stoett 1915. The sense of the adjective is often ironical; the adjective "cold" is rarely found.

pie. I can cut up my pye without your instructions. Rule a Wife II i /III 183/.

pike. May be they /ladies/ would learn to raise the Pike. Rule a Wife I i /III 172/.

pill. Hide not that bitter Pill I loath to swallow In such sweet words. Custom of the Country I i /I 305/. Apperson 496; NED Pill 1 b; Stevenson 1795:4; Tilley P326.

pin. Not a pin I warrant ye. Rule a Wife III i /III 197 /. Apperson 458; Farmer and Henley V 204; NED Pin 3b; Oxford 500; Stevenson 1237:9 care not; Tilley P333 Not to care a pin, P334 Not worth a pin; Whiting Drama 358 (772), Scots II 40; Rollins Pepys II 156 (20, IV 273 (3), V 33 (2), 94 (2) care not, III 58 not worth.

pinch. I can lye yet And swear too at a pinch. Humourous Lieutenant IV iv /II 346 /. Can you help at a pinch now? Wit at Several Weapons V i /IX 132 /. Apperson 497; Farmer and Henley V 205; NED Finch 4; Stevenson 1797:4 in a pinch.

place. ...he's in a better place /i.e., is dead /. Scornful Lady II i /I 251 /. Cf. Stephen Foster, "Old Black Joe": "gone to a better land, I hope."

Plumpton Park. Thou knowest I can sing nothing But Plumpton park. Captain III iii /V 268-269 /.

pot. ...he talks of Devils, Hells, Heavens, Princes, Powers, and Potentates, You must to th' pot too. Mad Lover II i /III 21 /. Apperson 507; Farmer and Henley V 268-269; NED Pot 13f; Oxford 242; Partridge 653; Rollins Pepys IV 95 (2), 194 (2), VII 206 (2); Stevenson 1840:3; Tilley P504; Whiting Drama 346 (578), Scots II 112; Notes and Queries 4th Ser. III 33, 70; 10th Ser. VII 106.

priest. I'll serve a Priest in Lent first, and eat Bell-ropes. Chances I i /IV 175 /.

prophet. These Courtiers horses are a kind of Welsh Prophets, Nothing can be hid from 'em. Loves Pilgrimage I i /VI 246 /.

provender. ...yet I would be lusty: But -- my Provender scarce pricks me. Honest Men's Fortune V i /X 266 /. Apperson 515; Lean III 333; Oxford 522; Tilley P615.

queen. Orient Pearl fit for a Queen. Faithful Shepherdess III i /II 410 /.

quietus. You have...to this care a fair Quietus given. Loyal Subject II v /III 115 /. Farmer and Henley V 349-350; Oxford 529; Stevenson 1928:14, 2241:1; Tilley Q16.

rack. We are both on the Rack, uncertain expectation The greatest torture. Lovers Progress I i /V 84 /. Cf. Stevenson 1738:4.

Raw Head, a proverbial bugbear. Here's Raw-head come again. Captain IV iii /V 288 /. Oxford 533; Tilley R 35. See Bloody Bones above.

ring. ...to be married to my Ladies Woman, After she's crackt i' th' Ring. Captain II i /V 249 /; The devil's dam, Bonduca's daughter, her youngest, crackt i' th' ring /i.e., has lost her virginity /. Bonduca I ii /VI 93 /. Farmer and Henley VI 32; Partridge 187-188.

roast meat. See Meat.

Roland. See Oliver.

rose. Under the rose. Beggars Bush II iii /II 229 /. Apperson 658; Farmer and Henley VI 53-54; NED Rose 7; Oxford 682; Stevenson 2008:6; Tilley R185.

rosemary, a proverbial symbol of remembrance. Well well, since wedding will come after wooing, Give me some Rose-Mary, and let's be going. Pilgrim V vi /V 229 /. Cf. NED Rosemary 2.

Saint George. ...if he start well, fear not, but cry Saint George, and bear him hard. Scornful Lady IV i /I 281-282 /. A proverbial battlecry.

scratch. We will return 'em such thanks else, Shall make 'em scratch where it itches not. Island Princess V i /VIII 168 /. Apperson 554-555; Oxford 567; Stevenson 361:2; Tilley M49; Whiting Drama 234; 338 (457).

Sedgeley curse. See Fiend.

shadow. Are you afraid of your own shadow, Madam? Elder Brother IV iii /II 38 /. Apperson 3; NED Shadow 4 b; Oxford 3-4; Stevenson 786:9, 2081:2; Tilley S261.

shears. ...there went but a pair of shears and a bodkin between us. Maid in the Mill V ii /VII 71 /; Apperson 561-562; NED Shear 1 e; Oxford 485; Stevenson 1427:8; Tilley F 36.

shoe. Farewel, and fling an old shooe. Wild-Goose Chase II i /IV 331 /. Farmer and Henley VI 184; NED Shoe 2 a; Pfeffer 139 (275); Stevenson 2095:2; Tilley S372.

shoe-leather. ...it is e'en the kindest young man that ever trode on shoe-leather. Knight of the Burning Pestle I i /VI 172 /; Stevenson 994:10; Whiting Drama 368 (909).

short. ...he shall not Rig me out, that's the short on't. Captain I ii /235 /. Cf. Tilley L149 The long (short) and the short (long) of it.

sigh. There was a sigh to blow a Church down. Humourous Lieutenant V iii /II 365 /.

six. ...for they /scriveners / are all of a cut, and six of 'em in a hand. King and No King III /I 189 /.

/smoke /. ...my small means are gone in fumo, Mad Lover I i /III 9 /. Cf. NED Smoke 4 g; Stevenson 2147:10.

spoke. Then I fear An other spoke's i' th' wheele. Womans Prize III iii /VIII 46/. I'le put a spoak among your wheels. Mad Lover III i /III 47/. Apperson 597; Farmer and Henley VI 318; NED Spoke 4 b; Oxford 615; Stevenson 2200:10; Tilley S769; Notes and Queries 1st Ser. VIII 269, 351, 522, 576, 624, IX 45, 601, X 54. Cf. Pfeffer 142 (287).

spoon. Pray stay a while, and let me take a view of you, I may put my Spoon into the wrong Pottage-pot else. Wit without Money II i /II 163/. Stevenson 2201:10.

staff. ...'tis ten to one else He'l find a staff to beat a dog. Mad Lover IV i /III 50/. Apperson 601; Oxford 617; Stevenson 608:5, 2206:1.

stake. O best friend, my honour's at the stake. Lovers Progress V i /V 145/. My honour's at the stake now. Custom of the Country III iv / 345/. NED Stake (2) 2 a.

star. I thank my stars. Nice Valour V iii /X 191/.

sting. I know he's a Serpent too, a swoln one, But I have pull'd his sting out. Loyal Subject IV vi /III 152/.

stirrup. To shew him on which side the stirrop stands. Women Pleas'd IV iii /VII 289/.

stomach. 1. ...my good old mother taught me, Daughter, quoth she, contest not with your lover His stomach being empty. Loves Cure IV ii /VII 211/.

2. Do but fight something; But half a blow, and put thy stomach to't. Humourous Lieutenant III iii /II 316/. Cf. Stevenson 1111:11; Tilley H326; Whiting Scots II 132.

stone. See Heart.

stool. We live between two stools, every hour ready To tumble on our noses. Bloody Brother II ii /IV 264/. Farmer and Henley VI 377; NED Stool 3 a; Oxford 43; Stevenson 2221:4; Tilley S900.

swan song. ...go silver Swan, And sing thine own sad requiem. Valentinian III i /IV 39/. Apperson 612-613; NED Swan 4 b; Stevenson 2254:5; Tilley S1028; Whiting Drama 866 (880), Scots II 136.

take. Sir, be compendious, either take or refuse. Wit at Several Weapons I i /IX 75/. Cf. Stevenson 2279:7 take or leave; Tilley T28; Whiting Drama 354 (706).

ten. This silly thing knows nothing, Cannot tell ten. Spanish Curate IV vii /II 125/.

thorn. Come, come, I stand o' thorns. M. Thomas V ii /IV 163/. Apperson 627; NED Thorn 2; Oxford 652; Stevenson 2303:8; Tilley T239; Whiting Drama 364 (865) sit, 865 (872) stand, Scots II 139.

Time. Have I past /passed / all thy fore-lock (Time?) I'll stretch a long arm But I'll catch hold again. Maid in the Mill IV i /VII 51 /. Apperson 462 Occasion, 635 Time; Oxford 658-659; Pfeffer 120 (304); Stevenson 2324:3 Time; Tilley T311 Time; Whiting Scots II 106, 142. Cf. Stevenson 1722:2 Occasion is bald behind.

tooth. How the rogues stick in my teeth. Island Princess V i /VIII 158 /.

trumps. ...what's in't, I know not, but it has put him to his trumps. Cupid's Revenge IV i /IX 263 /. Apperson 648; Farmer and Henley VII 216; NED Trump 2 c; Oxford 526; Stevenson 2331:9; Tilley T545.

twenty. ...and you will needs be doing, pray tell your twenty to your self. Scornful Lady II i /I 246 /.

vein. ...fetch her While I am in the vein. Lovers Progress I i /V 77 /. NED Vein 14 c; Stevenson 2416:7.

whistle. Piper, wet your whistle. Beggars Bush III i /II 235 /; ...and though I want drink to wet my whistle, I can sing. Knight of the Burning Pestle V i /VI 226 /. Apperson 677; Farmer and Henley VII 340; NED Whistle 2; Oxford 703; Partridge 953; Tilley W 312; Stevenson 2485:12; Whiting Drama 369 (940).

white-livered. White-liver'd wretches. Elder Brother IV ii /II 43 /. NED White-livered; Stevenson 1446:2; Whiting Drama 370 (945).

whiting. It may prove so; When you'll say, you have leapt a Whiting /i.e., made a mistake/. Fair Maid of the Inn IV i /IX 204 /. Apperson 356-357; NED Whiting 2; Stevenson 1722:12; Tilley W318. Cf. Haddock.

wind.

1. ...they look ruefully, as if they . . . had been shot quite through 'tween wind and water by a she Dunkirk, and had sprung a Leak, Sir. Elder Brother IV ii /II 37 /; ...the wench has shot him between wind and water, and I hope sprung a leak. Philaster IV i /I 117 /. Farmer and Henley VII 355; Oxford 711; Partridge 760-761; Stevenson 2512:5; Tilley W436. Cf. NED Wind 8 b.
2. But there is another /suitor/ in the wind. Pilgrim I i /V 155 /. Farmer and Henley VII 355; NED Wind 20 c; Stevenson 2514:9; Whiting Drama 370 (954).
3. Upon my life there are some other gamesters, Nearer the wind /i.e., shorter of funds/ than I, and that prevents me. Women Pleas'd IV iii /VII 287 /. Farmer and Henley VII 355; Oxford 555. Cf. NED Wind 22.
4. ...and you are going down the wind /i.e., are on the road to ruin/, as a man may say. Honest Man's Fortune II i /X 232 /. NED Wind 18 b; Stevenson 2513:1; Tilley W432.
5. I have ye in the wind now, and I'll pay ye. Four Plays (Death) /X 344 /: NED Wind 20b; Tilley W434.

6. ...they /horses/ have out-stripp'd the Wind in speed. Elder Brother I ii /II 7/. Stevenson 133:2, 555:1, 2513:5.

wolf. I hold a Wolf by the ear now. Island Princess V i /VIII 164/. Apperson 702; Farmer and Henley VII 361; NED Wolf 9 c; Oxford 722; Stevenson 2551:8; Tilley W603; Whiting Scots II 157.

Woodcock (a proverbial term for a fool). Is't not a glode to catch Wood-cocks? Wild-Goose Chase V iv /IV 384/; ...if I lov'd you not, I would laugh at you, and see you run your neck into the noose, and cry a Woodcock. Cupid's Revenge IV i /IX 269/; ...go, like a Wood-cock, And thrust your neck i' th' noose. Loyal Subject IV iv /III 147/. Cf. Farmer and Henley VII 362; NED Woodcock 2; Tilley W748.

word. I'le make him eat his Knaves words! Scornful Lady IV i /I 280/. Apperson 177; Oxford 166; Pfeffer 152 (319); Stevenson 2600:6; Tilley W825.

worm. ...there's a worm In's brain. Coronation III i /VIII 274/. Apperson 712; NED Worm 11 b; Oxford 732; Stevenson 2634:4; Tilley W907. Cf. Maggot.

yellow. Do not look yellow, I have cause to speak. Little French Lawyer III i /III 406/. Apperson 717 (yellow stockings); NED Yellow 2; Stevenson 379:7.

younger. Come, Boys, sing chearfully, we shall ne'er sing younger /They are about to be hanged/. Bloody Brother III i /IV 285/. Whiting Drama 53 One thyng is this, you shal neuer be younger in dede.

EVENTS AND COMMENTS

MEMBERS OF OUR SOCIETY WILL BE GRATIFIED to learn that plans for the publication (jointly with the Council of the Southern Mountains) of a booklet about the Appalachian dulcimer are proceeding satisfactorily, although it now appears that it may not be ready for distribution until 1958. The Tennessee Folklore Society was represented at an editorial committee meeting held in connection with the Annual Conference of the Council of the Southern Mountains in Gatlinburg in February. Both Dr. George C. Grise and Dr. Vernon H. Taylor are assisting in the preparation of the booklet.

LEONARD ROBERTS reports another Kentucky version of the story of the reputedly foolish boy who manages to trick an ogre in Mountain Life and Work, Vol. XXXII, No. 4.

THE SIXTY-EIGHTH ANNUAL MEETING OF THE AMERICAN FOLKLORE SOCIETY was held in conjunction with the meeting of the American Anthropological Association at the Miramar Hotel, Santa Monica, California on December 28-30, 1956.

THE SOUTHERN CALIFORNIA FOLKLORE SOCIETY held its spring meeting at Pasadena City College on March 9. A feature of the meeting was the presentation by Dr. Joseph S. Hall of a paper on "A Folklore Trip Through the Great Smoky Mountains." In the September issue of the T.F.S. Bulletin, Professor Hall will publish a collection of "Bear-Hunting Stories from the Great Smoky Mountains."

IN THE DECEMBER, 1956, ISSUE OF FOLKLORE AMERICAS, Juan Amades has analyzed the "Morphology of the Hispanic Folk Story." His purpose was to identify the common formulas found in such stories. As might be expected, the similarities to those found in Germanic and Celtic tales are most striking, but the Latin tales also show characteristic differences, particularly in religious infusions.

JOHN C. McCONNELL, of Culleoka, Tennessee, suggests that readers of the Bulletin may be interested in knowing about the old custom of "shoeing geese and turkeys." Mr. McConnell's account is as follows:

The custom of shoeing geese and turkeys was told to us by our grandmother, Adelaide McConnell, who was 89 years old when she died in 1938. We have also heard of it from other old timers. The story my grandmother told was about her father, Miles Higdon, and how he used to shoe the geese and turkeys in order that he might drive them to market.

My great-grandfather was a trader and would buy people's geese and turkeys. He would then have to drive them to market many miles away. To keep the geese and turkeys' feet from becoming sore he would first drive them through sticky tar which gave their feet a soft coating. From the tar, they were next driven through fine sand which stuck to the tar. So they were shod with a shoe that could stand a lot of wear.

My grandmother also related that just anywhere, when night overtook them on the drive to market, the turkeys would find a place to roost. Here they all would have to make camp.

E. C. Beck, They Knew Paul Bunyan (illustrated by Anita Enerothe). Ann Arbor: University of Michigan Press, 1956. x + 255 pp. \$4.75.

Songs and lore of the lumberjacks have long constituted the special preserve of E. C. Beck. He has now offered the reading public his third report on these subjects.

Lest prospective purchasers be misled by the title of this book, it should be noted at once that only the first chapter, "Tall Tales of the Thick Timber," has much to say about Paul Bunyan. Here, Mr. Beck briefly discusses Ole Paul's origins and has added to the growing legend what he has recently learned about both Paul and comrades and associates. It may surprise readers to learn that Bunyan has taken to raising watermelons in Florida, though given that fact it is a matter of course that, cut half and turned rounded side up those melons gave us the first quonset hut in America.

The remaining five chapters present the loggers' songs. Mr. Beck's announced purpose was to publish only fresh material, but of course quite a number of the songs here collected are simply variants of those that have appeared elsewhere. A few of them deal with Bunyan and his crew, and one tells of an exploit of Paul's daughter, whose existence is news of the greatest importance. But most of these songs deal with a wide range of subjects unrelated to the Paul Bunyan myth. They are the songs of those who "knew Paul Bunyan" only in the sense that they shared the life that he represents.

This is a collection for the person whose interests are more ethnological and historical than literary or aesthetic. Most of the songs are pretty poor stuff. There are a good many "Come all ye's" and a whole chapter-full of what Mr. Beck calls "Moniker Songs"--catalogues of persons, places, and events. The best of the lot, to judge by the texts, are found in chapters entitled "The Shanty Boy's Life" and "Bunkhouse Ballads." In "The Lumberjack and His Girls" there are also some ballads that are interesting in inverse proportion to their originality. "The Curst Wife" (Child 605), for example, is excellent, but she would not be recognized as a lumberjack's girl if there were not references to her husband as a woodsman.

A relatively small number of the song texts are accompanied by musical notation. The book is attractively printed in a format of unusual and unhandy proportions.

W.J.G.

Willis Thornton, Fable, Fact and History. New York: Greenberg, 1957. xiv + 242 pp.
\$4.50

Mr. Thornton, a journalist who is "fascinated with probing into the dark corners of history," has brought together accounts of a score or more of hoaxes, legends popularly accepted as history, and historical cruxes that seem impossible of final solution. Interspersed among these accounts are urbane discussions of the ways of historians and literary men in something of the manner of Israel Disraeli. Though the author deals

almost exclusively with old chestnuts, he has managed to roast them to a very tasty turn.

This volume is a very handy reference book, too, for anyone who might want to find out what is actually known about such subjects as the Boston Massacre, the "Donation of Constantine," the Kensington Rune Stone, the Casket Letters, the "Protocols of Zion," or Richard III's dealings with his nephews. Commendably, Mr. Thornton does not strike the attitude of omniscience himself. Also with admirable modesty, he follows each of his own summaries with brief reference notes indicating the sources of information he drew on and suggesting further readings relating to the subjects.

A number of the matters treated in this volume (such as the story of the "Lost Dauphin," the tales about the "Woman Pope," and the persistent rumors of appearances of John Wilkes Booth) are part of the general stock of folklore. Other chapters (such as that dealing with H. L. Mencken's spurious account of the origin of bathtubs) show us some of the ways folklore is developed. It is clear that this collection of curiosities can appeal to a wide variety of readers.

W. J. G.

Saturday Night and Sunday Too; A Weekend with the Ritchies of Kentucky, Sung by Jean Ritchie, accompanying herself on mountain dulcimer; occasional violin and banjo accompaniment by Roger Sprung. Riverside Records RLP 12-620, released by Bill Grauer Productions, 418 West 49th Street, New York 19, N. Y. \$4.98.

This collection of traditional folksongs sung by one of the best known and most loved traditional folksingers in America is appropriately named. For those who have never experienced a weekend in "old Kaintuck," these songs will reveal a way of life in the hills of that region; for those who have experienced a Saturday night and Sunday too in that region they will have a nostalgic charm.

What was Saturday like in the good old pioneer days? Let Mom Ritchie, whose songs many of these are, tell you. "Folks allus generally had their playing and fun on a Saturday night same as now. Only worked a half a day in the cornfields on Saturday, then work was over for the week and young folks'd be like they'd just got out of jail. Felt like celebrating and kicking up their heels. So they'd allus find someone amongst the neighborhood folks who'd let them come in and play some games, sing and fun around a little, even run a few sets if they kept order and no liquor about." In addition to these play-party games and "funning around" dance ditties, there were those songs the frolickers called for at resting-time, when they had danced their feet off and had dropped down on the floor to get their breath back. Some called for funny songs, that would give them a chance to sit down by the right girl, laugh and tease with her a little. Others would call for good long serious ones, the real songs, like Lady Margaret. Jean Ritchie sings for us ten of these Saturday night songs. They are: "Betty Larkin," "Two Dukes A-Rovin'!" "Baby-O," "Green Grows the Willow Tree," "Susan Girl," "Dear Companion,"

"Huntin' the Buck," "Lady Margaret," "Charlie," and "Hop Up My Ladies."

What, then, was Sunday like in pioneer Kentucky? Let Jean Ritchie who sings these songs tell you. "We were always up at the break of day, getting the milking and the other work over and starting dinner, because every meeting day Mom was sure to bring seven or eight of the visiting church members home to eat with us--folks that had come from a long way off. Mom and the girls would kill some chickens and put them on to cook, and then she'd follow Dad off down the road with two or three children strung out behind her, to walk the two miles to the meeting house.

"No matter how early we got started, though, we were nearly always late. We could tell as soon as we came round the Big Bottom Bend and in sight of the little white church house, for we could then begin to hear, distant and indescribably beautiful, the hymn-singing, ancient modal tunes that rose and crashed with the majesty and immensity of great ocean waves.

"My singing of the hymns on this record does not give the complete sound that one hears in the church, since at the actual meetings there is always a song leader who lines out the hymns: that is, chants out the words to each line just before it is sung. This was probably done in the early days because of the scarcity of books, but they still do the same thing today, even though everyone knows all the words and the tunes by heart."

In spite of changes in modern ways of living, Jean Ritchie sees much of the old in the new. She says: "Times are changing, that's certain, and we in the mountains are proud--sometimes almost defiantly so--of our progress. New highways up the hollers, fast trains, fine schools and libraries, parks, airports and all the rest of it. What has suddenly become amazing is that there are any vestiges left of the old pioneer civilization. Yet play-parties are still popular, and the Old Regular Baptists are stronger than they ever were. Young folks still gather on still Sunday afternoons to walk and talk and sing, and babies are rocked to sleep and comforted with lullabies. I guess you could say that, in the Kentucky Mountains, in spite of atomic power, hydrogen bombs, rocket ships, and rainmakers, things go on pretty much as usual on Saturday night, and Sunday, too."

In addition to worship songs and hymns, secular songs were also sung on Sunday, usually by boys who congregated with their fiddles, banjos, and other "instruments of the Devil" and played what Mom Ritchie calls "low songs," meaning songs about bad men and feuds, murders and local crimes." Appropriately enough, Jean Ritchie sings for us both hymns and "low songs" on the Sunday side of this record.

You will, I am sure, want to get this record, pull up a chair, and spend a weekend with the Ritchies of Kentucky.

John E. Brewton
George Peabody College for Teachers

The Old Chisholm Trail and Other Traditional Songs of the Old West, sung to guitar accompaniment by Merrick Jarrett. Edited by Kenneth Goldstein. Riverside Folklore Series, RLP 12-631. (New York (418 West 49th Street): Ben Grauer Productions, 1956. \$4.98.

The Great American Bum and Other Hobo and Migratory Workers' Songs, sung to guitar accompaniment by John Greenway. Edited by Kenneth Goldstein. Riverside Folklore Series, RLP 12-619. New York (418 West 49th Street): Ben Grauer Productions, 1955. \$4.98.

The similarities in the songs recorded in these two albums easily justify a joint review. Not only are both collections occupation-centered, they also show that the minds of cowboys and hobos (or the people who produce cowboy and hobo songs) have tended to run in like directions. To see the likenesses, compare the ballads that celebrate the hard life of the hobo with those that show the cowboy's lot is not always a happy one ("Going Down the Road," for instance, and "I'm a Poor Lonesome Cowboy"); or "rospective fabrications" (as in "The Cowboy's Dream" and "The Big Rock Candy Mountain," respectively). Both occupations have given rise to lugubrious ditties about unfortunates of the "profession" ("Cowboy Jack," "When the Work's All Done This Fall," "Little Joe the Wrangler," "Dying Hobo," "Hobo Bill's Last Ride"). The songs of both groups are usually set to established tunes (note, for example, the cowboy songs to the tunes of "My Bonnie Lies Over the Ocean," "The Girl I Left Behind Me," "The Little Old Log Cabin in the Lane," and the hobo settings to the tunes of "They Go Wild Over Me," "The Girl I Left Behind Me," "Tramp, Tramp, Tramp, the Boys Are Marching," and the hymn, "Revive Us Again").

It can probably be said that most of the songs in these two albums fall short of being excellent examples of folk art, but they have their virtues, nevertheless. They are all, in some fashion, representative of either folk experiences or of folk notions and feelings. The cowboy songs have (generally) had the advantage of a relatively longer aging and a relatively wider popularity. Though it may be heresy, this reviewer must confess, however, a preference for the collection representing the bums, hobos, and tramps. (The cover notes for the Greenway album explain that "a hobo is a migratory worker, a tramp is a migratory non-worker, and a bum is a stationary non-worker.")

The hobos' songs are, for the most part, cruder and rawer, but a preference for them can be defended on the basis that they are hardly ever maudlin. An acid realism tempers any sentimentality, as when the dying hobo's partner "swiped his hat and coat and hopped an eastbound train." This scene can be compared with the saddening distribution of personal property by the dying cowboy who had yearned to return to Dixie "when the work's all done this fall." Then, there are some hobo songs that can generate real enthusiasm for their imagination ("The Wabash Cannonball"), their virtuosity ("Tramp, Tramp, Tramp"), or their dramatic effectiveness (Woody Guthrie's "Hard Travelin'").

There is one category, however, in which the cowboys have no competition from the hobos. That is in the ballad (either humorous or serious) of heroic exploits. The mock

epic is here represented by the delightful "High Chin Bob," and the match of extraordinary man with extraordinary bronco is described in the well known "Strawberry Roan." The cowboy song recorded by Mr. Jarrett that has best title to be called "classic," of course, is "The Old Chisholm Trail"--as the title of the album recognizes.

Both singers who have given us these discs are admirable, honest performers. It is interesting that the man who sings so frequently of Texas is a native of Toronto, and that some of the versions he records were learned by him from Canadian singers. Mr. Jarrett has presented "Cowboy Songs of the Old West" over the Canadian Broadcasting Corporation network. Mr. Greenway, on the other hand, is a Professor of English with a good, clear voice and a remarkable way with a guitar. He has published a book on American Folksongs of Protest and has recorded a disc of American Industrial Folksongs (Riverside Folklore Series, RLP 12-607).

W. J. G.

TENNESSEE FOLKLORE SOCIETY BULLETIN

Vol. XXIII, No. 2

June, 1957

Published four times a year
by the
Tennessee Folklore Society

President, George C. Grise, Austin Peay State College, Clarksville, Tennessee
Vice-president, Irene Bewley, Greenville, Tennessee
Treasurer, William W. Bass, Carson-Newman College, Jefferson City,
Tennessee
Secretary-Editor, William J. Griffin, George Peabody College for Teachers,
Nashville, Tennessee

The membership fee is \$1.50 a year--January through December, and includes a subscription to the Bulletin. Back files of the Bulletin that are in stock may be purchased for fifty cents per copy, plus postage. Subscriptions should be mailed to Dr. William W. Bass, Carson-Newman College, Jefferson City, Tennessee; material for publication in the Bulletin should be sent to the Editor, William J. Griffin, George Peabody College for Teachers, Nashville, Tennessee.